

lemon protests of many noble lords, and expressed sense of conspicuous commoners, whose knowledge and virtue have long characterized them as some of the greatest men in the nation—measures executing contrary to the interest, petitions and resolves of many large, respectable and opulent counties, cities, and boroughs in Great-Britain—measures highly incompatible with justice, but still pursued with a specious pretence of easing the nation of its burdens—measures, which, if successful, must end in the ruin and slavery of Britain, as well as the persecuted American colonies.

We sincerely hope, that the great Sovereign of the universe, who hath so often appeared for the English nation, will support you in every rational and manly exertion with these colonies, for saving it from ruin; and that in a constitutional connexion with the mother country, we shall soon be all together a free and happy people.

Per order,
Joseph Warren, President, P. T.



The British account of the battles of Lexington and Concord.

Whitehall, June 15, 1775.

GENERAL Gage having received intelligence of a large quantity of military stores being collected at Concord, for the avowed purpose of supplying a body of troops to act in opposition to his majesty's government, detached, on the 18th of April at night, the grenadiers of his army, and the light infantry, under the command of lieutenant colonel Smith, of the 10th regiment, and major Pitcairne, of the marines, with orders to destroy the said stores; and the next morning eight companies of the 4th, the same number of the 23d, and 49th, and some marines, marched under the command of lord Percy to support the other detachment.

Lieutenant colonel Smith finding, after he had advanced some miles on his march, that the country had been alarmed by the firing of guns and ringing of bells, dispatched six companies of light infantry, in order to secure two bridges on different roads beyond Concord, who, upon their ar-

rival at Lexington, found a body of the country people drawn up under arms on a green close to the road; and upon the king's troops marching up to them, in order to enquire the reason of their being so assembled, they went off in great confusion, and several guns were fired upon the king's troops from behind a stone wall, and also from the meeting-house, and other houses, by which one man was wounded, and major Pitcairne's horse shot in two places. In consequence of this attack by the rebels, the troops returned the fire, and killed several of them; after which, the detachment marched on to Concord, without any thing further happening, where they effected the purpose for which they were sent, having knocked off the trunnions of three pieces of iron ordnance, burnt some new gun-carriages, and a great number of carriage wheels, and thrown into the river a considerable quantity of flour, gunpowder, musket balls, and other articles. Whilst this service was performing, great numbers of the rebels assembled in many parts, and a considerable body of them attacked the light infantry posted at one of the bridges, on which an action ensued, and some few were killed and wounded.

On the return of the troops from Concord, they were very much annoyed, and had several men killed and wounded, by the rebels firing from behind walls, ditches, trees, and other ambushes; but the brigade under the command of lord Percy having joined them at Lexington, with two pieces of cannon, the rebels were for a while dispersed; but as soon as the troops resumed their march, they began again to fire upon them from behind stone-walls and houses, and kept up in that manner a scattering fire during the whole of their march of fifteen miles, by which means several were killed and wounded; and such was the cruelty and barbarity of the rebels, that they scalped and cut off the ears of some of the wounded men, who fell into their hands.

It is not known what number of the rebels were killed and wounded; but, it is supposed, that their loss was very considerable.

George and the inhabitants and colonies of America.

Many of his counsellors are proud and wicked men. They persuade the king to break the covenant chain, and not to send us any more good talks. A considerable number have prevailed upon him to enter into a new covenant against us, and have torn asunder and cast behind their backs, the good old covenant which their ancestors and ours entered into, and took strong hold of.

They now tell us, they will slip their hand into our pocket without asking, as though it were their own; and at their pleasure they will take from us our charters, or written civil constitution, which we love as our lives—also our plantations, our houses, and goods, whenever they please, without asking our leave. That our vessels may go to this island in the sea, but to this or that particular island we shall not trade any more. And, in case of our non-compliance with these new orders, they shut up our harbours.

Brothers, this is our present situation—thus have many of the king's counsellors and servants dealt with us. If we submit, or comply with their demands, you can easily perceive to what state we will be reduced. If our people labour on the field, they will not know who shall enjoy the crop. If they hunt in the woods, it will be uncertain who shall taste of the meat, or have the skins. If they build houses, they will not know whether they may sit round the fire, with their wives and children. They cannot be sure whether they shall be permitted to eat, drink, and wear the fruits of their own labour and industry.

Brothers and friends of the six nations, attend.

We, upon this island, have often spoke and intreated the king and his servants, the counsellors, that peace and harmony might still continue between us—that we cannot part with or lose our hold of the old covenant chain, which united our fathers and theirs—that we want to brighten this chain—and keep the way open as our fathers did—that we want to live with them as brothers, labour, trade, travel abroad, eat, and drink in peace.

VOL. V. NO. I.

We have often asked them to love us, and live in such friendship with us, as their fathers did with ours.

We told them again that we judged we were exceedingly injured; that they might as well kill us, as take away our property and the necessaries of life. We have asked, why they treat us thus? What has become of our repeated addresses and supplications to them? Who hath shut the ears of the king to the cries of his children in America? No soft answer—no pleasant voice from beyond the water has yet sounded in our ears.

Brothers, thus stands the matter between old England and America. You Indians know how things are proportioned in a family—between the father and the son—the child carries a little pack—England we regard as the father—this island may be compared to the son.

The father has a numerous family both at home and upon this island—He appoints a great number of servants to assist him in the government of his family. In process of time, some of his servants grow proud and ill-natured—they are displeased to see the boy so alert, and walk on so nimbly with his pack—They tell the father, and advise him to enlarge the child's pack—they prevail—the pack is increased—the child takes it up again—as he thought it might be the father's pleasure—speaks but few words—those very small—for he was loth to offend the father. Those proud and wicked servants, finding they had prevailed, laughed to see the boy sweat and stagger under his increased load. By-and-by they apply to the father to double the boy's pack, because they heard him complain—and without any reason, said they—he is a cross child—correct him, if he complains any more. The boy intreats the father—addresses the great servants in a decent manner, that the pack might be lightened—he could not go any farther—humbly asks, if the old fathers, in any of their record, had described such a pack for the child—after all the tears and intreaties of the child, the pack is redoubled—the child stands a little, while staggering under the weight—ready to fall every moment—however, he intreats the father once more, K

though so faint he could only lisp out his last humble supplication—waits a while—no voice returns. The child concludes the father could not hear—those proud servants had intercepted his supplications, or stopped the ears of the father. He therefore gives one struggle, and throws off the pack, and says he cannot take it up again—such a weight would crush him down and kill him—and he can but die, if he refuses:

Upon this, those servants are very wroth—and tell the father many false stories respecting the child—they bring a great cudgel to the father, asking him to take it in his hand and strike the child.

This may serve to illustrate the present condition of the king's American subjects, or children.

Amidst these oppressions, we now and then hear a mollifying and reviving voice; from some of the king's wise counsellors, who are our friends; and feel for our distresses; when they heard our complaints and our cries, they applied to the king, also told those wicked servants, that this child, in America, was not a cross boy; it had sufficient reason for crying, and if the cause of its complaint was neglected, it would soon assume the voice of a man, plead for justice, like a man, and defend its rights, and support the old covenant chain of the fathers.

Brothers, listen!

Notwithstanding all our intreaties, we have but little hope the king will send us any more good talks, by reason of his evil counsellors; they have persuaded him to send an army of soldiers and many ships of war, to rob and destroy us. They have shut up many of our harbours, seized and taken into possession many of our vessels: the soldiers have struck the blow, killed some of our people, the blood now runs of the American children: they have also burned our houses and towns, and taken much of our goods.

Brothers! we are now necessitated to rise, and forced to fight, or give up our civil constitution, run away, and leave our farms and houses behind us. This must not be. Since the king's wicked counsellors will not open their ears, and consider our just complaints, and the cause of our weeping, and have given the blow, we are determined to

drive away the king's soldiers, and to kill and destroy all those wicked men we find in arms against the peace of the twelve united colonies upon this island. We think our cause is just; therefore hope God will be on our side. We do not take up the hatchet and struggle for honour and conquest; but to maintain our civil constitution and religious privileges, the very same for which our forefathers left their native land and came to this country.

Brothers, and friends!

We desire you will hear and receive what we have now told you, and that you will open a good ear, and listen to what we are now going to say. This is a family quarrel between us and Old England. You Indians are not concerned in it. We don't wish you to take up the hatchet against the king's troops. We desire you to remain at home, and not join on either side, but keep the hatchet buried deep. In the name and behalf of all our people, we ask and desire you to love peace and maintain it, and to love and sympathize with us in our troubles; that the path may be kept open with all our people and yours, to pass and pass without molestation.

Brothers! we live upon the same ground with you. The same land is our common birth-place. We desire to sit down under the same tree of peace with you: let us water its roots, and cherish its growth, till the large leaves and flourishing branches shall extend to the setting sun, and reach the skies.

Brothers, observe well!

What is it we have asked of you?—nothing but peace, notwithstanding our present disturbed situation—and if application should be made to you, by any of the king's unwise and wicked ministers to join on their side—we only advise you to deliberate with great caution, and in your wisdom look forward to the consequences of a compliance. For if the king's troops take away our property, and destroy us, who are of the same blood with themselves—what can you, who are Indians, expect from them afterwards?

Therefore we say, brothers, take care—hold fast to your covenant chain. You know our disposition towards you, the six nations of Indians,

and your allies. Let this our good talk remain at Onondaga, your central council house. We depend upon you to send and acquaint your allies to the northward, the seven tribes on the river St. Lawrence, that you have this talk of ours at the great council fire of the six nations. And when they return, we invite your great men to come and converse farther with us at Albany, where we intend to rekindle the council fire which your and our ancestors sat round in great friendship,

Brothers and friends !

We greet you all,

Farewell.

(The large belt of intelligence and declaration.)

Brothers !

We have said we with you Indians may continue in peace with one another, and with us the white people. Let us both be cautious in our behaviour towards each other at this critical state of affairs. This island now trembles, the wind whistles from almost every quarter—let us fortify our minds, and shut our ears against false rumours—let us be cautious what we receive for truth, unless spoken by wise and good men. If any thing disagreeable should ever fall out between us, the twelve united colonies, and you, the six nations, to wound our peace, let us immediately seek measures for healing the breach. From the present situation of our affairs, we judge it wise and expedient to kindle up a small council-fire at Albany, where we may hear each others voice, and disclose our minds more fully to each other.

(A small belt.)



Petition in favour of colonel Hayne, signed by all the ladies of Charleston, except four, and presented to lord Rawdon and col. Balfour.

My lord and sir,

WE should have reason to reproach ourselves with having omitted a proper occasion of manifesting the tenderness peculiarly characteristic of our sex, if we did not profess ourselves deeply interested and affected by the imminent and shocking doom of the most unfortunate mr. Hayne, and if we did not intreat you, in the most earnest manner, gra-

ciously to avert, prolong, or mitigate it. We do not even think, much less do we intend to imply in the remotest degree, that your sentence is unjust ; but we are induced to hope, that every end it proposes, may be equally answered as if carried into execution ; for to us it does not appear probable, that any, whom it is intended to influence and deter from similar delinquency, will be encouraged with the hope of impunity, by reason of any favour shown him, as they must surely reflect, that it was owing to certain causes and circumstances, that will not apply to them. We presume to make this intercession for him, and to hope that it will not prove fruitless, from the knowledge of your dispositions in particular, as well as from the reflexion in general, that humanity is rarely separable from courage, and that the gallant soldier feels as much reluctance to cause, by deliberate decrees, the infliction of death on men in cold blood, as he does ardour in the day of battle and heat of action, to make the enemies of his country perish by the sword. He may rejoice to behold his laurels sprinkled with the blood of armed and resisting adversaries, but will regret to see them wet with the tears of unhappy orphans, mourning the loss of a tender, amiable, and worthy parent, executed like a vile and infamous felon. To the praises that men, who have been witnesses and sharers of your dangers and services in the field, may sound of your military virtues and prowess, we trust you will give the ladies occasion, to add the praises of your milder and softer virtues, by furnishing them with a striking proof of your clemency and politeness, in the present instance. May the unhappy object of our petition owe to that clemency and politeness—to our prayers and to his own merits in other respects—what you may think him not entitled to, if policy and justice were not outweighed in his behalf. To any other men in power, than such as we conceive you both to be, we should employ on the occasion more ingenuity and art, to dress up and enforce the many pathetic and favourable circumstances attending his case, in order to move your passions, and engage your favour ; but we think this will be need-

less, and is obviated by your own spontaneous feelings, humane considerations, and liberal reasoning: nor shall we dwell on his most excellent character, the outrages and excesses, and perhaps murders, prevented by him, to which innocent and unarmed individuals were exposed in an extensive manner; nor shall we here lay any stress on the most grievous shock his numerous and respectable connexions must sustain by his death, which will be aggravated by the mode of it; nor shall we do more than remind you of the complicated distresses and sufferings, that must befall his young and promising children, to whom, perhaps, death would be more comfortable, than the state of orphanage they will be left in. All these things, we understand, have already been represented, and we are sure will have their due weight with men of your humane and benevolent minds. Many of us have already subscribed a former petition for him, and hope you will regard our doing it again, not as importunity, but earnestness; and we pray most fervently, that you will forever greatly oblige us, by not letting us do it in vain. *

We are, my lord and sir,
with all respect,
your very anxious petitioners
and humble servants,

PETER in HESSE.

A dialogue between col. Faucit, a British recruiting officer, and Peter, a Hessian peasant, in a public house in Hesse.

Faucit. **H**É! beer! bread! sausages!—There are three guineas, quite new, if you will sign this enlistment. To your health, comrade.

Peter. Your health, sir. Is it far to 'Merica? for I would choose to return by next christmas; I want to fire a musket for a wager.

Faucit. It is a voyage of fifteen days or three weeks. To chastise the rebels, is an affair of two months; and you may be back here by the next spring.

NOTE.

* It is but too well known that this petition proved ineffectual.—C.

Pet. How is it, then, that my cousin George has been away five years, and his mother has received no account from him, as he had promised?

Faucit. George, say you? he is married long since to a young girl of Pennsylvania; and they have children almost as big as you are.

Pet. Married! are there then girls there? and are they white or black?

Faucit. Very white, very pretty; and they have a great deal of wit.

Pet. Have they feet and hands?

Faucit. Certainly; pretty feet and white hands.

Pet. Are they wild or tame?

Faucit. They are something wild; but you know very well how a German ought to take in hand to correct his wife, and reduce her to reason.

Pet. Do they speak good German? do they step—do they dance as our girls? do they wear petticoats or breeches? do they know how to feed cattle and fowls? can they split wood, reap grain, make bread, beer-sonp and four kraut?

Faucit. They can do all this, better than the Hessian girls. To your health. Hé! beer!

Pet. [Drinking.] Then I may marry there.

Faucit. Without doubt; and you will have no more to do, but to choose amongst the American girls. You shall take for wife her who shall seem the prettiest, or who shall bring you the best manor. Her father and brothers shall be your valets; and while you shall pass your time in drinking, eating, playing at nine pins, getting children, or sleeping, they will work on your fields; and if they are negligent, you will give them the cow-skin. Hé! boy! brandy!

Pet. Are the Americans made like us? have they a tail? are they hairy? have they paws or hands? have they nails or claws?

Faucit. They have claws, but we will cut them.

Pet. Are they bold or fearful, big or little, strong or weak?

Faucit. They are a little mischievous; but they are not so big as your little brother William; and they are so weak, that one Hessian would kill twenty with his fist, before they could load a musket. Let us drink the health of the landgrave,

U.S. Continental congress, 1775.

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A speech to the six confederate nations,
Mohawks, Oneidas, Tuscaroras, Onondagas, Cayugas,
Senekas, from the twelve united colonies, con-
vened in council at Philadelphia, July 13, 1775.

This does not seem to have been a conference
with the Six Nations, but a message sent to the
council fire at Onondaga with belts, in an attempt
to keep the Iroquois peoples neutral in the coming
war.